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January, 1930

No. 4

Important Events in Lutheran Church History for 1929.

January 4—10. The Trivandrum District Conference met in Trivandrum, South India. The Conference sent out an urgent appeal for more native and white workers. (Mo. Synod.)

January 8. The *Lutheran Witness* reported that an edition *de luxe* of the Swedish Bible was published in Sweden in honor of the four-hundredth anniversary of the Reformation.

January —. The Lutheran church at Kurume, Japan, became the first autonomous Lutheran congregation in Japan. (U. L. C.)

January 16 and 17. The National Lutheran Council met in Columbus, O., for its eleventh annual meeting. (U. L. C.)

January 17. The Rev. Harlan K. Fenner, D.D., Louisville, Ky., passed away after an active ministry of fifty-six years. Since 1877 he had been pastor of the Second Lutheran Church in Louisville, Ky. (U. L. C.)

January 21—23. One hundred and fourth annual convention of the Ev. Luth. Synod of South Carolina in Greenville, N. C. (U. L. C.)

February 4. The United Ev. Luth. Synod of North Carolina held its 125th annual convention in Concord, N. C. (U. L. C.)

February 10—13. The Ev. Luth. Free Church of Alsace met in annual synodical sessions in Strasbourg.

February 12—18. Meeting of Argentine District, South America, at Villa Alba. (Mo. Synod.)

March 1. At the age of eighty-three the Rev. Carl Edward Beck passed away in Jacksonville, Ill. The Rev. Beck was born in Zwickau, Germany, May 22, 1846. His first call, after he had been graduated

from Concordia Seminary, St. Louis, in 1870, was to Christ Lutheran Church, St. Louis. Since 1877 he had labored in Jacksonville, Ill. (Mo. Synod.)

March 5. The *Lutheran Witness* reported the finding of an early print (1532) of Luther's Catechism in Johannesburg, South Africa. An offer of \$2,500 was refused.

March 15. Valparaiso University received accreditation with the Northwestern Central Association of Colleges. (Mo. Synod.)

April 2. The venerable Dr. E. F. Bartholomew, after sixty-six years of service, tendered his resignation from the faculty of Augustana College, Rock Island, Ill. (Augustana Synod.)

April 16. Mr. L. G. Bickel, of Detroit, called as professor to Concordia Teachers' College, Seward, Nebr. (Mo. Synod.)

April 16. Appointment of Mr. Martin Markworth as Treasurer of the Ev. Luth. Synodical Conference of North America.

April 17. Death of Missionary E. L. Arndt, China. He was born December 19, 1864, at Bukowni, Pomerania; served as pastor in Saginaw, Mich., 1885—97; professor at Concordia College, St. Paul, Minn., 1897 to 1910; pioneer organizer of Missouri Synod's China Missions; labored in that field since 1913. (Mo. Synod.)

April 30. Rev. Wilbur Luecke elected professor to Concordia Institute, Bronxville, N. Y. (Mo. Synod.)

May 13—15. Seventy-fifth annual convention of the Synod of Iowa, held in Fairfield, Iowa.

May 14. Sixth annual convention of Susquehanna Synod of Central Pennsylvania, Selinsgrove, Pa. (U. L. C.)

May 21—24. National Lutheran Inner Mission Conference in Philadelphia, Pa. (U. L. C.)

May 25. First Lutheran radio sermon in the Portuguese language broadcast at Rio de Janeiro. (Mo. Synod.)

May 26. On the 117th anniversary of the birth of Prof. F. August Craemer the Springfield Seminary dedicated its new Craemer Hall. (Mo. Synod.)

May 29—June 3. Ev. Luth. Synod of Canada convened in sixty-sixth annual session in Zurich, Ont. (U. L. C.)

June 2. "Old Trinity" Lutheran Church of St. Louis, Mo., celebrated its ninetieth anniversary. (Mo. Synod.)

June 5—8. Forty-fifth convention of the Icelandic Ev. Luth. Synod of North America at Riverton, Man., Can.

June 14. The Martin Luther Seminary of the Buffalo Synod, after eighty-eight years of existence, closed its doors.

June 17 and 18. The fourth convention of the Lutheran Laymen's League at River Forest, Ill. Mr. E. H. Faster reelected president. (Mo. Synod.)

June 18. Annual General Home Missions Conference at River Forest, Ill. (Mo. Synod.)

June 19—28. Triennial Delegate Convention of the Synod of Missouri, Ohio, and Other States at River Forest, Ill. 817 delegates present.

On first ballot Dr. F. Pfotenhauer reelected to serve his seventh term as President of Missouri Synod.

Board of Christian Education established to supervise and direct all educational activities of Synod's congregations.

The President empowered to appoint a Board for Mexican Missions.

The President instructed by Synod to appoint a standing committee on hymnology and liturgics.

The Synod, on the basis of the report submitted by the Intersynodical Committee, which has been meeting with committees of other Lutheran synods in order to establish doctrinal unity on the basis of the Scriptures and the Lutheran Confessions, did not accept the theses because, 1) many serious objections were raised by members of Synod, which should be carefully considered; 2) the omission of historical data in working out the theses was not conducive to a full understanding of the *status controversiae*.

The convention adopted resolutions condemning the lodge evil and aiming at a stricter lodge practise.

June 22. First triennial convention of Concordia Historical Institute at Oak Park, Ill. Mr. Louis H. Waltke reelected president. (Mo. Synod.)

June 23. Lutheran mass-meeting commemorating the four-hundredth anniversary of Luther's Small Catechism, Soldiers' Field, Chicago. (Mo. Synod.)

June 26—29. Second Lutheran World Convention at Copenhagen, Denmark.

Dr. J. A. Morehead, an American representative, was elected president.

"Lutheranism is ours to proclaim, not to enshrine," key-note of opening sermon by Bishop H. Ostenfeld, of Copenhagen.

The convention adopted the following ecumenical principles: —

Acknowledgment of the Holy Scriptures, both the Old and the New Testament, as the only source and infallible norm of all church doctrine and practise and of the Confessions of the Lutheran Church, especially the Unaltered Augsburg Confession and Luther's Small Catechism, as pure expositions of the Word of God;

Adherence to, and diffusion of, Luther's Small Catechism in home, school, and church;

Promotion of unity in the Lutheran Church;

Recommendation that the Executive Committee provide an answer to the question concerning the attitude the Lutheran Church should take toward social problems of the present day;

Commemoration, in 1930, of the Augsburg Confession, the confessional basis of Lutheranism.

July —. The *Forward*, a periodical of the Buffalo Synod, made its first appearance.

July 6—10. National Luther League's General Convention at Omaha, Nebr. (U. L. C.)

July 7. First synodical convention of the Finnish Free Church at Lohti, Finland.

July 9—12. General Teachers' Conference at River Forest, Ill. (Mo. Synod.)

July 14—19. Thirty-seventh annual convention of the Walther League, Fort Wayne, Ind. Mr. E. Gallmeyer reelected president. (Mo. Synod.)

August 9. Death of Dr. Heinrich Ernst, founder and director of Luther College, St. Paul, Minn., at age of eighty-seven years. (Ohio Synod.)

August 18. Dedication of Theological Seminary of the Ev. Luth. Joint Synod of Wisconsin and Other States, Thiensville, Wis.

September —. The Theological Seminary of Capital University began its 100th school-year. (Ohio Synod.)

October 13. Concordia Theological Seminary, St. Louis, celebrated its ninetieth anniversary. (Mo. Synod.)

November 5 and 6. Meeting, in St. Louis, of a number of women from all parts of the United States for the purpose of organizing a Synod-wide women's organization. W. G. P.

Documents and Resolutions Pertaining to the Lutheran Missions among the Indians in Michigan, 1844—1869.*

By PROF. P. E. KRETZMANN.

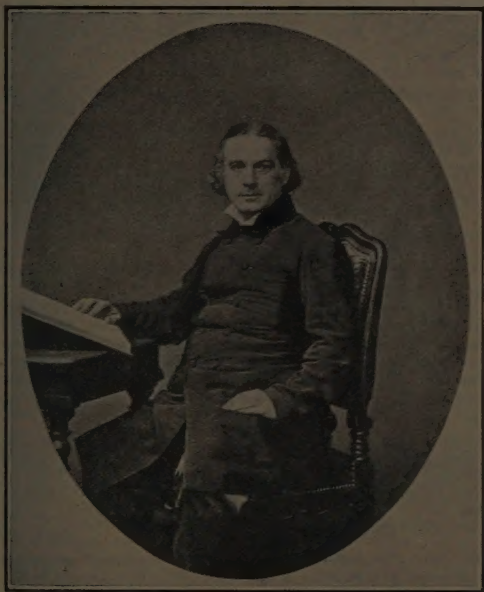
At the Meeting of 1848.

The Board of Heathen Missions submitted the following document to Synod, in which it developed a plan for the founding of a mission colony in the Territory of Oregon . . . and reported concerning its correspondence with friends of missions abroad and *on the status of the mission at Frankenmuth*. . . . No answer has until now been received to a request addressed to Pastor Loehe with regard to sending us a formal document transferring the Frankenmuth Mission to Synod. But the secretary [of the board] here takes occasion to recommend this young plant to the care of Synod. . . . In spite of very adverse circumstances, both internal and external, the station, by God's gracious protection and assistance, has not only held its own, but has become more firmly established and has even spread out. Its influence now extends to three bands and may shortly reach a fourth. Since Missionary Baierlein received a very urgent request from one of them, he has very likely gone there now in order to instruct also the older [Indians] regularly in the Word of God. The school, more stable than at other times, always numbers from twenty to twenty-four pupils, of whom a few, by virtue of constant repetition on the part of the teacher, have memorized Luther's Catechism in the Indian translation. Most of the children now voluntarily have become pupils of our German school. Up to the present time nineteen children have been baptized, and two of the catechumens will soon be sufficiently instructed [to be admitted to membership]. The Indian family (really three families, with many children) living on the land belonging to the mission has already cleared a nice piece of ground and prepared the building logs

* From the printed reports of Synod, now out of print and very rare.

for a decent dwelling. In short, we have reason to thank and praise the merciful God for having given us exceeding abundantly above all that we have asked and can understand, but we must also all the more fear lest by omission of our duties we forfeit His further assistance.

(NOTE. — We must remember that this report was given to Synod when the number of all pastors reporting to Synod was nineteen, representing thirty-seven congregations, and when the financial report of Synod showed total receipts amounting to \$452.64½.)



Rev. Wm. Loehe.

At the Meeting of 1849.

The plan which had been submitted to Synod in last year's meeting, namely, to establish a missionary colony in the Territory of Oregon, has not materialized; but Synod has made an important acquisition in its more immediate vicinity, since the mission-stations Frankenmuth and Bethany in Michigan have been transferred to it by Pastor Loehe and the *Collegium* of the Evangelical Lutheran Mission at Leipzig, to be conducted under its auspices and management, as may be seen from the following report of the Mission Board and the subjoined document.

(From the report of the Board.) By authority of Synod the Mission Board had directed a request to Pastor Loehe and the Lutheran Mission Society in Dresden to place the Evangelical Lutheran heathen mission in

Michigan under the supervision of Synod. Thereupon the Mission Board this year received a statement of relinquishment signed by the *Collegium* of the Evangelical Lutheran Mission in Leipzig and by Pastor Loehe. . . . The board furthermore reports that its secretary received the information that Missionaries Auk and Maier, who were formerly connected with the Evangelical Lutheran Synod of Michigan, have expressed the wish to become members of our Synod.

(Suggestions submitted.) *Resolved*, That Synod declare its willingness to take over the Lutheran mission-stations in Michigan and to assume the duties of caring for them. The needs of the stations are as follows: —

A. FRANKENMUTH.

The maintenance requirements of this station for a half-year are as follows: —

1. Salary of an interpreter	\$150.00
2. Wages of a maid	12.00
3. Salary of a physician	5.00
4. Contribution for the maintenance of 10 to 12 children, who, in addition, receive assistance from the Ev. Luth. congregation there	50.00
<i>Total</i>	\$217.00

B. BETHANY.

The station Bethany at present has a debt of more than 100 dollars; but Missionary Baierlein is of the opinion that this should be covered by contributions from Germany since he made his report concerning the deficiency some months ago.

The maintenance requirements of this station for a half year are as follows: —

1. Board and clothing for 5 to 7 boys	\$100.00
2. For missionary trips	30.00
3. Wages of a maid	12.00
4. Personal needs of the missionary	100.00
<i>Total</i>	\$242.00

The semiannual maintenance costs of both stations therefore amount to \$459; the annual, to \$918.

Missionary Baierlein leaves it to Synod to decide whether distribution of food should be made also to the heathen, who are often ill with hunger. He remarked at the same time that he had been requested to do so in a late letter from the *Zentralverein* in Nuremberg.

The board furthermore recommends: 1. that Synod regard June 1 of this year as the date of its taking possession of the stations in Michigan (in the interest of simplifying bookkeeping it would undoubtedly be best to send the money for the maintenance of the mission to the stations semiannually, according to the civil year); 2. that Synod very emphatically urge all its members cheerfully to aid in the development of the stations transferred to it, with prayer and cash donations, and, if possible, also with clothing, food, etc., and that the congregations be requested to show a lively participation; 3. that Synod elect a responsible committee and invest it with the proper authority to regulate the relation of Missionary Auch as soon as he requests membership in Synod, etc.

DOCUMENT CONCERNING THE TRANSFER OF THE MISSION STATIONS FRANKENMUTH AND BETHANY.

TO THE CHAIRMAN OF THE MISSION BOARD OF THE GERMAN LUTHERAN SYNOD OF MISSOURI, OHIO, AND OTHER STATES, PASTOR HERMAN FICK, AT NEW MELLE, MO.:—

From a number of letters from members of the Ven. Synod of Missouri, Ohio, and Other States which have been received by Pastor Wilhelm Loehe, one of the signers of the present document, it was evident that the supposition that the mission-station at Frankenmuth, Mich., was being conducted under the direction of the aforementioned pastor was not without its effect in influencing the relation of the stations to the aforementioned Synod. At the same time the wish was expressed that the station be transferred to Synod. Pastor W. Loehe did not offer the slightest objection to this suggestion since he has long regarded the station as the property of Synod. But he was convinced that many unfortunate situations might result if only the station Frankenmuth were to be transferred to Synod, while at the same time the new station established by Missionary Baierlein in the vicinity of Frankenmuth should not in the same manner, by a formal transfer, be given into the possession of Synod by the *Collegium* of the Evangelical Lutheran Mission in Leipzig, otherwise at Dresden, under whose auspices Mr. Baierlein is working. For that reason he applied to the *Collegium* of the Evangelical Lutheran Mission in Leipzig and suggested a transfer.

Both parties now having reached the same conclusion, the aforementioned *Collegium* as well as Pastor Wilhelm Loehe declares that we transfer the management of the German Lutheran mission-stations in Michigan to the synod of the German Lutheran congregations in Missouri, Ohio, and Other States, with the expectation that they will do everything in their power to further the work of missions begun there by us.

In addition, the *Collegium* of the Evangelical Lutheran Mission at Leipzig, in making this transfer to the Ven. Synod, stipulates that it provide for at least one detailed report annually on the part of Missionary Baierlein concerning his missionary labors, successes, and prospects, adding the wish that the Mission Board also from time to time transmit communications on its entire activity among the Indians.

The *Collegium*, in turn, promises to bear the mission in mind as heretofore and gives the assurance, in case Synod should require our assistance in the way of supplying the needs of Missionary Baierlein, that it is altogether willing to assist to the best of its ability, according to circumstances.

To both commissioned men, Pastor Craemer and Missionary Baierlein, notice of the present transfer will duly be given.

May the merciful God and Father of our Lord and Savior Jesus Christ give to the German Lutheran stations in Michigan grace and His richest blessing for the sake of Jesus Christ! May He vouchsafe to them, in the Synod of Missouri, Ohio, and Other States, a wise and strong nurse, and may He prosper what Synod undertakes for the benefit of the heathen! Amen.

To you, venerable brother, hearty greetings and wishes for peace!

The *Collegium* of the Evangelical Lutheran Mission at Leipzig: Count v. Einsiedel, Chairman; Dr. A. Harless; K. Graul; Eduard Hercher; Dr. phil. G. Schneider.

Wilh. Loehe, Pastor at Neuendettelsau in Franconia.

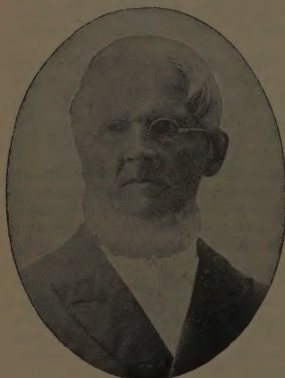
(Resolution passed by Synod.) Synod commissioned the Mission Board to answer the communication of the *Collegium* of the Evangelical Lutheran Mission at Leipzig and Pastor Loehe at Neuendettelsau in the name of Synod, to thank them for the transfer of the mission-stations, and at the same time to express the request that they continue to assist the stations as much as possible, since Synod under existing circumstances would hardly be in a position to maintain them with its own funds. Further resolutions were passed concerning Missionaries Auch and Maier, the committee in charge of their eventual formal admission being Pastors Craemer, Sievers, and Graebner.)

At the Meeting of 1850.

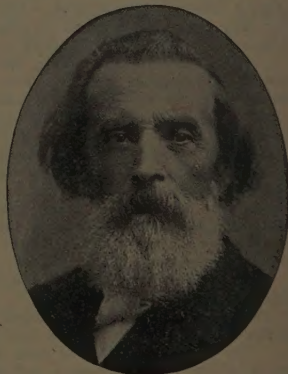
(From the report of the board.) In looking back upon the past synodical year, we have indeed the most urgent reason to laud and praise the Lord for having done such great things for us. He has blessed His servants who have faithfully labored in this difficult mission to such an extent that they were permitted to receive a number of souls into His kingdom by Holy Baptism. He has also given our Synod two more stations, namely, Sibiwaing, with Missionary Auch, and Shiboyank, with Missionary Maier. May the Lord also in the future prosper our mission-work for the welfare of many heathen!

Sibiwaing.

This station, under the direction of Missionary Auch, consists of eighty acres of land (for which, however, the deed has not yet been made out), a dwelling, and a schoolhouse. The school is attended by from 8 to 16



Rev. Ferdinand Sievers, Sr.



Prof. August Craemer.

pupils. In the neighborhood there are 100 Indians who are still heathen; their chief has forbidden them to become Christians. Recently, however, the chief and his tribe have become somewhat friendlier, and the children are regularly sent to school. It would be very desirable if the children could be entirely placed in charge of the missionary, so that they would live in his house, since in this way they would enjoy a Christian training. But then they would also have to be furnished with board and clothing, which would increase the cost from \$50 to \$100 yearly. — The interpreter of Shiboyank was used at this station.

Shiboyank.

This station is conducted by Missionary Maier. The Christian congregation gathered there, consisting of Indians, numbers about forty souls, who, upon the whole, willingly submit themselves to the Word of God. This station has only six acres of land and a church; the latter was

dedicated on August 30 of this year. It is ornamented with a fine cross, which can be seen from Lake Huron and from Saginaw Bay at a great distance. The mission is in great need of a dwelling, and the land belonging to the mission ought to be fenced, an item that would cost about \$20. It is stated that ten more persons from Canada are expected at this station next spring. — The name of the interpreter is Jacob Graverath, who does the work of his office to the satisfaction of the missionaries and is evidently eager to be faithful. — Opposite the bay, on the Soble River, seven additional families are living, who, however, are so addicted to the vice of drunkenness that the efforts of the missionary in their behalf have till now been fruitless. On the Occrai River fifty to sixty Indians were living, who had already asked our missionaries for a teacher and had shown themselves very receptive to the Gospel; but unfortunately they have now been led astray into Methodism and, besides, many of them have moved away. Only twenty Indians remained faithful, who were advised by our missionaries to move to Shiboyank.

Bethany.

As a letter from Missionary Baierlein, dated September 18, shows, he, sorry to say, was ill, being confined to his bed for ten days. Since his health in general is very poor, the Mission Board suggests to a Ven. Synod to give him an assistant. — The congregation there, since New Year, 1850, has a gratifying growth of eight baptized persons, namely, seven adults and one boy. A Roman Catholic person is at present being instructed. The services are attended by from fifteen to twenty Indians; of the school-children eight to ten come, often, however, but two or three. Methodists and whisky sellers have exerted a very pernicious influence upon the poor Indians.

Budget for half-year, from July 1, 1850, to January 1, 1851: Sibiwaing and Shiboyank, \$320; Bethany, \$200; Frankenmuth (with seven to eight schoolchildren, whose instructor will soon be paid from the proceeds of the mission-land in that place), \$80.

At the Meeting of 1851.

(The board first records the death of Missionary Maier, which was a heavy blow to the station, also the removal of Pastor Craemer, who had supported the work among the Indians with his well-known energy. Then follows the report of the individual stations.)

Station Shiboyank.

The serious loss which the congregation at Shiboyank, which had just been gathered, suffered through the death of its pastor visibly terrified the young Christians; for often it is not given even to a more mature Christian to acknowledge so quickly that the ways of the Lord are most wholesome. But the young congregation also proved itself as one that well knows how to make a distinction between its love for the Gospel and its love for the individual bearer of the office. Its love for the Gospel did not die with the death of its missionary, but broke forth all the more strongly and lovely. For the congregation has written the board time and again, pleading that the preaching which had heretofore been heard in

their midst might be brought to them also in the future. This has been done up till now as much as possible through Missionary Auch, of Sibiwaing, and was gratefully acknowledged also by Chief Meganegiskik as well as by his congregation. But the congregation heartily longs for the time when its own missionary, Missionary Auch himself if possible, may stay in their midst and teach them daily.

Station Sibiwaing.

In spite of Missionary Auch's faithful labors of many years in their midst the Sibiwaing Indians are still the former heathen, estranged from God, who in the many orgies which they celebrate gormandize in an almost bestial way. Such a recent feast and orgy brought Chief Nacktschikome near to death, but to the astonishment of all he recovered. He regained his health physically, but, alas! not spiritually, and he is a hindrance to his entire tribe, preventing them from permitting the Gospel to enter their midst. He knows that he is immersed in sin and shame, but he does not want to repent. But besides the obduracy of the chief the trickery of the Methodists is hindering the work of the Lord as before. The old lies are warmed up by them again and again and given new spice in order that they may be accepted by the Indians. But the latter are now themselves beginning to penetrate the net of lies of the Methodists and are filled with horror of them. This is a source of comfort to us, and we are particularly happy that the Sibiwaing Indians, although still heathen, nevertheless send their children to our school regularly and diligently and that they have great confidence in Missionary Auch. May God permit us to harvest good fruit from these young nurselings! — Since the Shiboyank Indians have expressed the cordial wish that Missionary Auch come to them, which is virtually equal to a call from this Christian congregation of Indians issued to him, Missionary Auch will follow this call and not dread the move of six miles in order that he may be able to live in their midst. At the same time he will keep the Sibiwaing Indians and the school at that place under observation, and it will be his endeavor to train his young assistant Roeder, who was granted him in order that the latter may soon give him powerful assistance. For the present he is to live among the Sibiwaing Indians as teacher. The building of a dwelling at Shiboyank is necessary, and the erection of it has now been begun.

Station Bethany.

In the spiritual condition of this mission-station not much change is to be recorded since last year. Yet, according to the latest information a few of the men show a half inclination to become Christians. The little congregation of Indians which was gathered through the ministry of Missionary Baierlein, was graciously kept and, in a measure, increased by God, so that we are able to report the baptism of eleven Indians, among whom are six adults. There was among them even a hundred-year-old blind woman, who since her baptism gives evidence of a true hunger for the Word of God as she lies on her bed of pain. For the assistance of Missionary Baierlein there lives with him Mr. Eissfeldt, who intends also in the future to consecrate his strength of body to the cause of missions among the heathen.

Station Frankenmuth.

Since through the removal of Pastor Craemer from this station the necessary forces for the maintenance of this mission-station were no longer available, we believe it to be the will of God that one should add this station to the other stations and no longer regard it as an independent station. Only the Indian doctor, who with his son and son-in-law is living on the land of the mission, is to be served with preaching; the school, even during Pastor Craemer's incumbency, had become smaller from month to month and could well be discontinued. The attempt will shortly be made to persuade this family to remove to another station, and if we cannot prevail upon him to do so, the missionaries of the other stations intend to serve it as often as possible with the preaching of the divine



Indian Church at Bethany.

Word. The land of the Frankenmuth mission is to be sold, and the proceeds are to be used to cover the extraordinary needs of the other stations, but in such a way that the Indian doctor will retain his dwelling-place and his field as long as he accepts the Word of God.

* * *

Since up till now there had been no definite text of the Lutheran Catechism, of a number of Lutheran hymns, and of a small agenda in the Indian language which would have been sufficient for the needs of the Indians, the printing of the aforesaid matters could not yet be undertaken; but now the text, through the efforts of the missionaries and their interpreters, has been finished and has stood the test required of a faithful rendering. Therefore this booklet is shortly to be printed.

(The report then shows that the total cost of the mission-work among the Indians of these stations, exclusive of the personal needs of Missionary Baierlein, was \$1,003 for the preceding year.)

(To be concluded.)

The Beginnings of the German Lutheran Churches in Minnesota.

By ESTHER ABBETMEYER-SELKE.

(Continued from last issue.)

Two Explorers.

In 1856 also two Lutheran church-bodies took official notice of the mission possibilities in the newly opened "Suland." From the conservative wing of the old General Synod came Rev. W. A. Passavant, of Pittsburgh, Pa., who was interested in the establishment of an English Lutheran church in St. Paul. He traveled commodiously by steamboat, looked into land warrants (very popular reading at that time of land speculation), and established contact in St. Paul with Sibley, Ramsey, and other leaders of the community.⁴¹⁾ From the young Missouri Synod came Rev. Ferdinand Sievers, of Frankenlust, Mich., to investigate the advisability of establishing a mission among the Chippewa Indians of Minnesota and to look up openings for mission-work among the German Lutheran settlers.⁴²⁾ Because of want of funds he had walked up from La Crosse, Passavant, having secured some acres of land, returned home with a renewed interest in Minnesota. Sievers, after visiting the Chippewa Indians, canvassed the Big Woods towns and settlements from St. Cloud to St. Paul and thence through Shakopee, Carver, Henderson, St. Peter, Faribault, Cannon Falls, to Red Wings. It was a highly successful trip. In Minneapolis he organized Trinity, the oldest Missouri Synod congregation in Minnesota. He discovered the German Lutheran settlements in Carver and Sibley counties and everywhere instructed his hearers to organize on a sound Lutheran basis.⁴³⁾

1857—1862.

The Missouri Synod did not have available an aggressive battalion of men to follow up Sievers's successful scouting. In 1857 two men were sent: O. Cloeter to Crow Wing, into what proved to be a barren mission (discontinued in 1868) among the Chippewas,⁴⁴⁾ and F. Kahmeyer among

41) Gerberding, *W. A. Passavant*, pp. 364 ff.

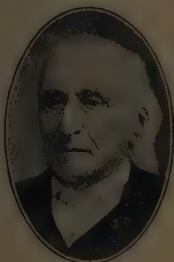
42) *Bericht des Noerdlichen Distrikts der Deutschen Ev.-Luth. Synode von Missouri*, 1856.

43) Three letters by Rev. Ferd. Sievers describing his trip to Minnesota are to be found as follows: The first, dated Anthony Falls, August 21, 1856, in the *Lutheraner*, September 9, 1856, pp. 14, 15, tells of a trip from St. Paul to St. Colombo and back to Anthony Falls. The second letter, called "Report concerning a Missionary Journey into Minnesota Territory during August and September, 1856," appears in the *Lutheraner*, February 10, pp. 99—101, February 24, pp. 109—111, and March 10, pp. 116, 117, all from the year 1857. This report deals with the proposed Chippewa Indian mission and the visits to the German settlements. The third letter, written August 24, 1881, for the twenty-fifth anniversary of Trinity Lutheran Church, Minneapolis, is extant in manuscript.

44) *Lutheraner*, September 22 and October 6, 1857; March 23, October 19, December 28, 1858; January 11, January 25, 1859; January 10, February 7, 1860; October 2, October 16, November 13, 1861; October 1, 1862; October 15, November 1, 1863; July 1, 1865; November 1, 1866; August 1 and 15, 1868. Also a letter by Rev. O. Cloeter, of Vernon Center, Minn., a son of Missionary Cloeter, of October 31, 1926.

the Germans of Carver County.⁴⁵⁾ For two years, Kahmeyer, single-handed, carried on the arduous pioneer work in the Carver County woods besides walking to Minneapolis every third week to serve Trinity Congregation there.⁴⁶⁾ In 1859 John Horst was called to Minneapolis and J. P. Rupprecht to Prairie Mound, Sibley County. Two years later came A. E. Winter, first as traveling missionary, with headquarters at Minneapolis, and in 1862 as pastor at Prairie Mound.⁴⁷⁾ In the last-named year also Town Hart, Winona County, through the kind offices of Albrecht Brandt (one of the organizers, as we have seen, of the Minnesota Synod), became a Missouri Synod field, receiving as its pastor and missionary H. F. C. Grupe (now a retired minister in Kansas City, Mo., and the only survivor of the first little band of Missouri Synod missionaries in Minnesota).⁴⁸⁾

During these five years, Dr. Passavant's influence was also felt in Minnesota. He did not, of course, cooperate with the Missourians. The man he secured for the English and German work in St. Paul was "none other than Father Heyer, late of India," as Passavant wrote to his Swedish



"Father" Heyer.



Dr. W. A. Passavant.

friend Norelius, of Red Wing.⁴⁹⁾ Father Heyer was sixty-four years of age and had had a busy and interesting life. For a quarter of a century he had been an itinerant preacher for the Pennsylvania Ministerium from Pennsylvania to beyond the Mississippi. From 1842 to 1857 he had served as the first American Lutheran missionary in India and now, after visiting Mount Sinai, the Egyptian pyramids, and the sacred places of the Holy Land, had come home to rest.⁵⁰⁾ But at Passavant's suggestion he again sallied forth under appointment of the Home Missionary Society of the General Synod and on November 22, 1857, held his first sermon in St. Paul

45) *Lutheraner*, September 8, 1857, p. 15.

46) *Trinity Messenger* of Trinity First Lutheran Church of Minneapolis, Minn., January, 1926, p. 4.

47) *Lutheraner*, July 12, 1859, p. 192; August 6, 1861, p. 206; June 25, 1862, p. 183.

48) *St. John's Lutheran Messenger*, Town Hart, Winona Co., April, 1926. *Lutheraner*, April 30, 1862, p. 150.

49) Passavant's letters to Norelius, October 23 and November 11, 1857.

50) Lambert, W. A., *Life of Rev. J. F. C. Heyer* (Philadelphia, 1903); W. Wackernagel, in the *Lutheran Cyclopaedia* (ed. by Jacobs and Haas, New York, 1911); Gerberding, *Passavant*, p. 367.

before Trinity Congregation in a schoolhouse near Fort Street. The congregation grew rapidly under his ministrations and began the erection of a stone church at Tenth and Wabasha streets; but it was a German congregation, and we hear nothing further of an English Lutheran church. In 1860 Heyer collected in the East a large sum of money for his church and in 1862 turned Trinity over to G. Fachtmann (formerly of the Wisconsin Synod), the work he had come to do having, with the help of God, he said, been accomplished.⁵¹⁾ What had he done? He had made Trinity a "going concern." From St. Paul he had traversed the Big Woods and gathered in the Lutherans of Scott and Le Sueur counties⁵²⁾ while the Missourians were still occupied in Carver and Sibley counties. He had failed to realize Passavant's plan of bringing together all the Lutherans of Minnesota, irrespective of nationality, into one Synod of Minnesota on the basis of the Unaltered Augsburg Confession because the Swedes (as, of course, also the Missourians) remained aloof from the movement;⁵³⁾ but he had rounded up Wier, Brandt, Thomson, Mallinson, and Blumer (first at Bayton, later at Shakopee) and with them in November, 1860, at St. Paul, had organized the Evangelical Lutheran Synod of Minnesota and Adjacent States.⁵⁴⁾

1862—1867.

For effectiveness, Father Heyer's little Synod of Minnesota was nothing to write East about. Heyer and Blumer (Swiss Reformed), doing good work in Scott and Le Sueur counties), were the only real missionaries. Mallinson and Thomson were busy with their farms. Albrecht Brandt, in 1862, invited the Missourians to Town Hart, thus opening to them a promising mission-field; and in the same year Wier, having been dismissed from St. John's at Baytown for attempting to force private confession on that church, organized a new congregation in the neighborhood and quit the synod. Clearly Heyer's synod was no match for the young and enthusiastic missionaries Missouri was putting into the field. The Synod took on new life, however, with the coming of Fachtmann. After serving Red Wing for a year, Father Heyer, a man of considerable means, retired to Pennsylvania.⁵⁵⁾ He retained the presidency of the Minnesota Synod and obtained Eastern subsidies for the Western missions; but from 1862 to 1867 Fachtmann was the actual leader.⁵⁶⁾ An indefatigable missionary, Fachtmann realized the need of preachers and secured them chiefly

51) Heyer, in *Kirchenbuch der deutschen Ev.-Luth. Dreifaltigkeits-gemeinde zu St. Paul, Minn.* Begun in 1857 by Heyer.

52) *Geschichte der Minnesotasynode*, pp. 4. 60. 131. 139. 196.

53) Letters of Passavant to Norelius, February 18, 1858, May 19, 1858, June 26, 1858. E. Norelius, *De Svenska Luterska Foersamlingarnas*, pp. 840—848.

54) *Proceedings, General Council*, 1867, p. 5. *Geschichte der Minnesotasynode*, p. 4.

55) *Verhandlungen der Minnesotasynode*, 1864, p. 4.

56) J. P. Koehler, *Geschichte der Allgemeinen Ev.-Luth. Synode von Wisconsin und andern Staaten*, Erster Band, pp. 236 ff. *Geschichte der Minnesotasynode*, pp. 4. 60 f. 131. 196 f.

from the Berlin Mission Society and from St. Crischona, near Basel,⁵⁷⁾ with the result that missions began to dot the western bank of the Mississippi and the banks of the Minnesota up to New Ulm and that in 1867 the synod was able to report 22 ministers, 35 charges, 53 congregations, and 3,000 communicants.⁵⁸⁾ At one point it had even leaped across the Missouri field at Carver and Sibley counties by the opening up of a prosperous mission in McLeod County.⁵⁹⁾ The Missourians, however, stigmatized the Minnesota Synod as not Lutheran.⁶⁰⁾ Heyer, though admitting both Lutherans and Reformed to Holy Communion, had desired to be a moderately conservative Lutheran; but Fachtmann was outspokenly unionistic and had obtained his preachers from unionistic institutions. The congregations, however, wished to be Lutheran, and especially Trinity, Fachtmann's St. Paul church, had under Missouri's criticism grown out of sympathy with him. This was the situation when Father Heyer again appeared in Minnesota in 1867.⁶¹⁾ While in the East he had consorted with Passavant and other General Synod conservatives, who in 1866 had issued a call for a really Lutheran general body, and Heyer now had the Synod of Minnesota to join (as did also the Wisconsin Synod, with which during the past five years there had been more or less cooperation) the new body known as the General Council.⁶²⁾



Rev. H. F. C. Grupe and Wife.

57) Letters of G. Fachtmann to Reim of the Wisconsin Synod, June 15 and July 10, 1863. Copies of six letters of Fachtmann to Bading and Reim in 1863 have been put at my disposal by Prof. J. P. Koehler of the Theological Seminary at Thiensville, Wis.

58) *Proceedings, General Council, 1867*, p. 14.

59) *Geschichte der Minnesotasynode*, p. 51.

60) *Lutheraner*, June 1, 1865, pp. 146—148.

61) *Trinity Record*, March 31 and April 2, 1867. This contains the minutes of the church council and of the congregation (*Dreifaltigkeits-gemeinde*).

62) *Verhandlungen der Minnesotasynode, 1867*, pp. 5—8.

The expansion of the Missouri field from 1862 to 1867 was not as spectacular as that of Minnesota under Fachtmann. The Minnesota Synod held the lines along the Mississippi and Minnesota rivers. Except for Winona County, the Missouri missions lay between the Minnesota Synod territory and the prairies, and these as yet contained no settlers. Nevertheless the Missourians preempted the hinterland from Fachtmann by shifting Horst from Minneapolis to Hay Creek, Goodhue County, from where he conducted an active missionary campaign in Goodhue, Rice, Steele, and Wabasha counties. It was excellent farming country, which promised speedy settlement, a vast stretch of rolling prairie between the wooded Mississippi bluffs and the Big Woods. John Herzer, another energetic worker, entered the field in 1865, and his installation by Grupe, of Winona County, marked the junction of the Missouri groups, which formed a wedge between the Minnesota positions.⁶³⁾ In 1863 the Missourians also entered St. Paul, being called by former members of old Trinity who were dissatisfied with Fachtmann's unionistic practise. This new *Zionsgemeinde* erected a church on Ninth Street, between Broadway and Canada, and under the instruction of Rev. E. Rolf became a well-indoctrinated group.⁶⁴⁾ By 1867 the Missourians had entered Carver, Hennepin, Sibley, Winona, Washington, Goodhue, Rice, Steele, Nicollet, Faribault, and Le Sueur counties, and they had thirteen men in the field (one a missionary among the Indians). Compared with the number of preachers reported by the Minnesota Synod, 22, the ratio was almost two to one in favor of Minnesota; but the Missourians, though more slowly, worked more carefully and thoroughly and laid permanent foundations, whereas not a few of the Minnesota Synod congregations, as a result of lax training under Fachtmann's *régime*, were later easily won by other synods.

1867—1872.

On the advice of Father Heyer, Trinity of St. Paul, in 1867, called J. H. Sieker, of West Granville, Wis., who, when Heyer permanently retired to Somerset, Pa., became president, the next year, of the Minnesota Synod, and with him the spirit of Missouri entered that synod.⁶⁵⁾ Sieker favored union or cooperation with Missouri, drew preachers from the Missouri Synod, brought his synod out of the General Council,⁶⁶⁾ and in 1872 had it join the newly organized Synodical Conference.

1872 to Date.

With immigration strong in the seventies and eighties, the synods were obliged to look to their missions. The Minnesota Synod, for various reasons, among them the financial distress caused by the grasshoppers, did

63) *Lutheraner*, October 1, 1862, p. 24; November 1, 1865, pp. 38. 39.

64) *Trinity Record*, St. Paul, p. 86, May 1, 1864. *Das Protokollbuch, enthaltend die Verfassung und Protokolle der Deutschen Ev.-Luth. Zionsgemeinde zu St. Paul, Minn., passim.*

65) *Verhandlungen der Minnesotasynode*, 1866 and 1869.

66) *Proceedings and Minutes, General Council*, 1870, pp. 33—36. 39. *Verhandlungen der Minnesotasynode*, 1873, p. 10 f.

not get properly started in this work until 1876.⁶⁷⁾ By that time Missouri, already in possession of the hinterland in the delta between the Mississippi and Minnesota rivers, had inaugurated two vigorous forward movements. In the south, Schulze, of Courtland; Ahner of Nicollet; Mueller, of Willow Creek, and others, traveling from eighty to a hundred miles by train, buggy, ox-team, or on foot, gathered new flocks in Southwestern Minnesota.⁶⁸⁾ The northern movement was begun when Heinrich Vetter was installed by Rev. Friedrich at Waconia on July 28, 1872, and on July 30 left for a trip to Todd, Douglas, and Ottertail counties and the Red River and upper Minnesota River settlements. Vetter had a colossal task assigned to him, and he performed it. To find and serve scattered groups of German Lutherans, he made regular rounds to forty-two different places in the following seventeen counties: Wright, Meeker, Kandiyohi, Stearns, Benton, Morrison, Todd, Becker, Ottertail, Douglas, Stevens, Pope, Big Stone, Swift, Chippewa, Renville, and Redwood. By 1875 he had taken up his headquarters in St. Cloud and from there, assisted by Winkler in Ottertail County, by Hertwig in Douglas County, and by Kollmorgen in Kandiyohi County, traversed Minnesota from east to west three times a year to keep up with the continuous inpouring of immigration.⁶⁹⁾



Rev. J. H. Sieker.

When in 1876 the Minnesota Synod put a missionary into the field,

it found itself restricted to a narrow strip along the Minnesota River and to some few undeveloped southern counties. It extended its narrow strip into Dakota (and it owes the one great extension of its territory in Minnesota to H. P. Christoph Boettcher, later a member of the Missouri Synod);⁷⁰⁾ but Missouri had, and still has, the lion's share of the State, the entire west and northwest, from which it moved into the Dakotas and

67) *Geschichte der Minnesotasynode*, pp. 17—23. 28.

68) *Lutheraner*, October 15, 1880, p. 158.

69) *Lutheraner*, September 1, 1872, p. 183; April 1, 1874, pp. 52. 53; September 15, 1875, pp. 138—140.

70) *Verhandlungen der Minnesotasynode*, 1878 and 1879. Also letter of February 5, 1927, from Rev. O. W. C. Boettcher, superintendent of the Indian Mission, Gresham, Wis., a son of the missionary.

into Canada. In 1892 the Minnesota Synod became a part of the Joint Synod of Wisconsin, Minnesota, Michigan, and Other States, although a few pastors and congregations with Missouri leanings left the synod.⁷¹⁾ In 1924 there were in Minnesota 230 pastors of the Missouri Synod and 90 of the Minnesota Synod.⁷²⁾

The other German synods working in Minnesota are the synods of Buffalo, Ohio, and Iowa, now about to form an organic union.

The Buffalo Synod in Minnesota.

The Buffalo Synod found its way into Minnesota through Wier, whom it had dropped from its lists in 1855. Having left the Minnesota Synod in 1862, as we have seen, he, together with L. F. E. Krause, who was back in Winona from 1861 to 1864, D. J. Warns, of Bethalto, Ill., and C. F. Junck, of New Oregon, Iowa, organized a new Concordia Synod, which sent greetings to all genuine Lutherans and in its minutes of 1863 indulged liberally in criticism of Heyer and Fachtman.⁷³⁾ The next year the little synod applied for admission to the Joint Synod of Ohio; but that synod, not yet realizing the possibilities in Minnesota, was unreceptive. Krause and Warns individually joined the Ohio Synod, and thus died Concordia.⁷⁴⁾ Wier, having moved to Lake Elmo and being without synodical connection, again turned to Buffalo and was received as a member at the Milwaukee convention in 1869.⁷⁵⁾ From Lake Elmo he served for a time a number of families at Waltham in Mower County (they had been members of Kindermann's old Buffalo Synod church *David's Stern*, at Kirchhayn, Wis.) until they called their own pastor.⁷⁶⁾ In recent years, chiefly through the efforts of Rev. A. Haseley, of Lake Elmo, the Buffalo Synod has gained charges in Hazel Park and Hayden Heights, St. Paul, in Brainerd and near Princeton.⁷⁷⁾

The Synod of Iowa.

The Iowa Synod came up as early as 1865 through the southern part of the State and first won a foothold in Freeborn County.⁷⁸⁾ In 1879 the synod, whose main strength was in Iowa, Illinois, Wisconsin, Nebraska, and Michigan, had four pastors in Minnesota; in 1885, seven; in 1903,

71) *Geschichte der Minnesotasynode*, pp. 39—41.

72) *The Lutheran World Almanac for 1926 and Encyclopedia, 1924—1926*, compiled by G. W. Norlie and L. F. Kieffer (New York, 1926), pp. 152—157.

73) *Minutes, Concordia Synod, 1863* (La Crosse, Wis., 1863). p. 11. Perhaps the only extant copy belongs to Rev. Theo. Rolf, New Germany, Minn.

74) Peter and Schmidt, *Geschichte der Ohiosynode*, pp. 154. 172.

75) Letter of Denef, February 12, 1927.

76) Letter of Rev. H. C. Milius, Princeton, Minn., February 10, 1927.

77) Verbal report of Rev. A. Haseley, Lake Elmo, Minn.

78) *Kirchenblatt der Ev.-Luth. Synode von Iowa* (Wartburg, Iowa), issue of November 1, 1868, p. 162.

twenty-eight. By this time the synod had strengthened its position in the lower tier of counties, had entered Austin, Waseca, Owatonna, Le Sueur Center, St. Paul, and Minneapolis, and had reached out into Stearns, Todd, and Norman counties.⁷⁹⁾

The Joint Synod of Ohio.

The Joint Synod of Ohio had an opportunity of entering Minnesota when the little Concordia Synod applied for membership in 1864. The Joint Synod, however, leaning towards Missouri at the time, left to that body the work in Minnesota. Its entrance into the State was the result of the election controversy, which led a number of pastors to leave the Synodical Conference and organize in 1881 an Evangelical Lutheran Conference, which was admitted by the Joint Synod of Ohio as the Northwestern District.⁸⁰⁾ From Luther Seminary, established 1885 at Afton and removed 1892 to St. Paul, some 360 candidates were graduated for work in the West and Northwest.⁸¹⁾ The number of congregations in Minnesota multiplied rapidly, Ohio's early gains being chiefly from the Minnesota Synod. In 1891 the new Minnesota District had 38 pastors. In 1926 the District had 53 pastors in Minnesota in 27 counties.⁸²⁾

Summary.

In 1924 there were in Minnesota 230 Missouri Synod pastors to 178 of all other German Lutheran synods combined.⁸³⁾ When one thinks of the two-to-one ratio of Minnesota and Missouri in 1867, the figures seem a riddle. The reader may muse why all the synods do not unite. A history written twenty-five years from now may record the absorption of the smaller groups by Missouri, and it may not.

79) Deindoerfer, *Kurzgefasste Geschichte der Ev.-Luth. Synode von Iowa und andern Staaten von der Gruendung bis zum Jubeljahr 1904* (Chicago, 1904), pp. 1. 3. 84.

80) *Verhandlungen der zweiten Versammlung der in Blue Island, Ill., im November 1881 organisierten Ev.-Luth. Konferenz, gehalten in Mount Olive, Macoupin Co., Ill., vom 12. bis zum 18. April 1882* (Columbus, 1883), pp. 5—10.

81) *Verhandlungen der ersten Versammlung des Nordwestlichen Distrikts* (Columbus, O., 1883), p. 80. *Verhandlungen des Nordwestlichen Distrikts*, 1885, 1886. *Annual Catalog*, Luther Seminary, St. Paul, 1920, 1921.

82) *Verhandlungen des Minnesota-Distrikts* (Ohio Synod), 1891, pp. 3. 4. 15. *Verhandlungen der 36. Versammlung des Minnesota-Distrikts*, 1926, pp. 4—7.

83) *The Lutheran World Almanac for 1926 and Encyclopedia*, 1924—1926, pp. 152—157.

Early Lutherans and Lutheran Churches in America.

By KARL KRETZMANN, Orange, N. J.

III. The Beginnings in New York.

I. A Turbulent Decade.

The fact that the Lutherans of New York, formerly New Amsterdam, had received their charter and that the congregation had, after sixteen years of persecution, entered upon its legal existence did not denote the end of all their troubles. Their ranks had been thinned by death and by the removal of a number of families from the city. Matthew Capito and Ensign Christian Niessen, who had taken a live interest in the congregation, had been transferred to Esopus (Kingston), where the former became *schout* and the latter the commandant of the garrison. Laurens Andriessen Van Boskerk, Harmen Smeeman, and others had acquired land on the west side of the Hudson (in what is now Jersey City). But the church on Manhattan lost no time in appealing to the Lutheran Consistory at Amsterdam for a new minister. Only two days after the granting of the charter, on December 8, 1664, the call was written. In accordance therewith the Amsterdam Consistory called first Arnold Lendrichs, of Utrecht. After having the call under advisement for almost three years, he decided to remain in Holland. Next, Wolter Conradi, of Zwolle, was called, August 29, 1668. He also declined. It seems that both these men were *Low Dutch*, while the New York Lutheran congregation until 1690 was known as the *High-Dutch* (German) church. Finally the Consistory decided to call Jacob Fabritius, who had been pastor at Grossglogau, in Silesia, and was able to preach in German. He had petitioned the consistory for means to continue his travels; and since a sermon he had preached on the first Sunday in Advent, 1668, had proved satisfactory, he was sent to serve the Lutherans in New York. He arrived in February, 1669, and took the oath of allegiance to the king on February 20, whereupon he received the following license from Governor Lovelace, who had succeeded Nicolls in 1667: —

"Francis Lovelace, Esq. One of the Gentlemen of his Ma.^{ties} Hon.^{ble} Privy Chamber and Governour Generall under his Royall Highn.^{ss} James Duke of Yorke & Albany &c Of all his Territories in America. To all to whom these presents shall come sendeth Greeting.

"Whereas Co.^{ll} Richard Nicolls my Predecessor did by an Act und.^r his hand & seale bearing date y^e 6th day of December 1664 give free lycense & liberty unto those of the Lutheran Congregation Living und^r this Governm^t to send into Europe for a Minister of their beleife qualified to exercise Divine worship amongst (*sic*) them, w.th this Provisoe that such liberty should not be abused to the disturbance of others, & they submitting to and obeying such laws & Ordinances as shall from tyme to tyme be imposed upon them w.th the rest of his Ma.^{ties} subjects by the authority here established. In confidence of w^{ch} they alleadge to have been at very great charge & trouble in procuring a person fitt & so qualified And hauing at length attained to their desires there being now arrived into these parts M^r Jacobus Fabritius to be their Pastor I haue Thought fitt to Ratify and confirme & by these p^rsents do Ratify and confirme the former Acte

graunted by my Predecessor & do likewise allow of the said M^r Jacobus Fabritius to be Pastor of the Lutheran Congregation, Giving him liberty to exercise divine worship amongst them upon every Lords day & oth^r dayes appointed to be set apart & observed for divine worship He the said Pastor & y^e rest of the Congregation taking the Oath to be true Subjects to his Ma.^{tie}, whilst they shall liue in any of his Ma.^{ties} Territorye. Hereof all persons wthin this Governm^t are to take notice so that they no way p^rsume to molest or disturbe the said Pastor or Congregacon in their exercise of diuine worship as aforesaid This liberty is to last & continue untill his Royall Highn^{ss} his further pleasure therein shall be knowne & declared. Given under my hand & seale at Fort James in New York this 20th day of February in the 21th year of the Reigne of our Sovereigne Lord Charles the Second by the Grace of God of England, Scotland, France & Ireland King Defend^r of the Faith &c Anno^qe Domini 1668/1)

"Recorded by Ord^r of the Govenor
Matthias Nicolls Secr."

"Francis Louelace"

(Original in archives of
St. Matthew's Church, New York.)

Fabritius "was received with much enthusiasm by the Lutherans, who are numerous there," as is recorded in the minutes of the Synod of North Holland in August, 1669, on the basis of a letter received from Domine Megapolensis of New York, who also expressed the fear that the coming of the *Luthersche Pfarheer* would result in "great confusion and scattering among our people in this place."

But the domine's fears were a little premature. The newly arrived Magister was not the man to strengthen the Lutheran forces and to nurse to health the bruised reed of Lutheranism in New York. He lacked the necessary tact and discretion for this responsible position. When in April, 1669, armed with a pass from the governor, he made his first visit to Albany to gather the scattered Lutherans there, he got into difficulty with the government, because he tried to impose a formidable fine upon a Lutheran couple of good social standing for having been married by a magistrate instead of by himself. The incident resulted in his suspension from all pastoral functions in Albany.

When he returned to New York, his first task was that of providing a suitable place of worship for the Lutheran congregation there.²⁾ A house on the Heerewegh (Broadway), which had been owned in 1657 by Chris-

1) This explains why the year of the arrival of Fabritius is often given as 1668. However, it is evident that the writer of that document intended to write "1668/69" and simply forgot to add the last two numerals. This is evident from the fact that Fabritius took the oath of allegiance no earlier than on February 20, 1669, and reported his arrival in New York to the Amsterdam Consistory no earlier than April 23, 1669; also, that Megapolensis reported the arrival of Fabritius to his superiors in Holland in a letter of April 17/27, 1669.

2) In view of the fact that we deal here with the first place of worship of the oldest existing Lutheran congregation in America and that it stood on historic ground (not to speak of the enormous real estate values in the lower part of Manhattan), the site of the old Lutheran place of worship assumes a special interest. The ancient views of New York, many poorly translated documents, and much superficial reading of old records have

tian Barentsen (Van Horn), one of the signers of the Lutheran protest of October 10, 1657, a house which had probably already during the sojourn of Gutwasser been used as a place for the clandestine meetings of the Lutherans, had, after passing through various hands and serving for a while as a tavern, been acquired by the Lutheran congregation. The property comprised the southern half of what is now the famous Trinity Cemetery, and the house which stood on this plot of ground occupied the exact site of the present massive tower of Trinity (Episcopal) Church, directly opposite Wall Street. It was close to,³⁾ but still inside, the city wall, within a few feet of the Landpoort, one of the two gates that gave access to the little walled town from the north. The mortgage on this property was held by Asser Levi (Van Swellem), the Jewish butcher on Wall Street, and Christian Pieters, one of the members of the congregation, had gone bond. It was in this house that the Lutherans met for worship for the time being.

But it soon became apparent that Fabritius was not the man to carry forward the work. Within a year of his arrival he had married Annetje Cornelius, the widow of Lucas Dircksen Van Bergh, who had been a tavern-keeper on the Heerewegh and possessed of much real estate on Manhattan as well as on the South River. Whether it was the Magister's interest in the real estate acquired by his marriage and increased by later grants⁴⁾ or his quarrelsome disposition that got him into trouble or both is difficult to determine. Soon after his marriage he and his wife found it necessary to make a trip to the Delaware in the interest of their property down there. They were given in lieu of a pass a letter to Captain Carr, of New Castle, which ran as follows:—

"Upon ye Request of Magister Jacobus Fabritius pastor of ye Lutheran Confession commonly called ye Augustan who by the Duke's Lycense hath a congregation here I have graunted my passe to him and his wife to goe to New Castle or any place in Delaware Ryver. I Pray show him all civill respect when he comes amongst you and take care he receives no affront there and I presume he will comport himself with that Civillity and moderation so as to give no just occasion of offence to others.

"I am Your very loving friend

"Fort James in New York
this 13th day of April 1670"

"Francis Louelace."
(*Eccl. Records*, N. Y., p. 609.)

caused considerable confusion in regard to this matter. On a view of lower Manhattan of 1673, which was probably drawn five years earlier, an L, marking the *Templum Lutheranorum*, appears to be near the present Hanover Square. "As we know the view is not a correct one, perhaps the most reasonable assumption is that it never existed in this particular locality. If it was in this spot, however, it must have been in the home of some prominent Lutheran, and for a brief period only." (Letter of Z. Ziebach, secretary to I. N. Phelps Stokes, from whose monumental work *The Iconography of Manhattan Island* the facts in the text concerning the site of the Lutheran church are taken.)

3) This fact may account for the escape of Gutwasser from the city on the night of October 22, 1657, after he had received the order from Stuyvesant to return to Holland.

4) Later, by grant of Governor Andros, he came into possession of a farm of sixty acres, lying between the present City Hall Park and the East River, for an annual rental of "one half bushel of good winter wheat to his Royal Highness." (*Book of Patents*, Albany.)

In the course of time the congregation on Manhattan Island became more and more dissatisfied with the conduct of its pastor and in a missive of August 22, 1670, complained to the fathers in Amsterdam. The leader in the opposition to the pastor was Hendrick Willemse, the baker, who had been the host to Gutwasser ten years before. The members refused to pay their contributions, declaring "that they would have nothing more to do with their said pastor and that he should molest them no longer." (A. L. Graebner, p. 62.) When Christian Pieters became alarmed, fearing that the withholding of the contributions would leave the newly acquired church property on his hands, he appealed to the governor, who ruled that at least all the pledges for the church property should be paid and all pledges toward the minister's salary "up to the time of their public dissension and the declaration of the pastor that he intended to leave them." On June 5, 1671, three councilmen were directed to adjust the difficulties among the Lutherans, and on July 6 a commissary was appointed to act as receiver of the moneys due to the church.

Soon afterwards, however, all these troubles came to an end, due to the arrival, early in August, 1671, of Bernhardus Arensius,⁵⁾ who had been sent over by the Lutheran Consistory at Amsterdam in response to the letter sent by the New York church almost a year before. This was a welcome opportunity for Fabritius to carry out his intention of leaving for the South River, and Gov. Lovelace gave him permission to do so in the following document: —

"An answer to ye last petition of ye Lutheran Minister M^r Jacobus Fabricius wherein hee requested liberty to give his congregacon a Valedictory Sermon, and to install the new Come Minister accordinge to ye Custome used by those of their Religion.

"The Contents of this Peticon being very reasonable, and (as I am informed) according to ye Custom of ye Augustine Confession, I doe very well approve thereof and grant the petitioner's Request. Given under my hand at ffort James in New Yorke, this 11th day of August 1671⁶⁾

"Francis Lovelace."

(*Eccl. Records*, N. Y., p. 621.)

"The new Come Minister," Arensius, soon succeeded in smoothing out the differences in the church, and on April 20, 1672, he was given a regular call, attested with the seal (still in possession of the old church — see *C. H. I. Quarterly*, Vol. II, p. 55) and signed by two elders, two deacons, and twenty members of the church, assuring him of a salary of 2,000 florins,

5) This seems to have been his own spelling of his name, according to a document of 1674, in the office of the Secretary of State, Albany, copied before the fire which destroyed a part of the capital some fifteen years ago. Other spellings of the name are Arnzius, Ahrens, Anthony, Frazius (! John Fisk, in *Dutch and Quaker Colonies*), Autoricus, Arisses, etc. Arensius is probably a Latinized form of the German Ahrens. He was known as the High-Dutch minister.

6) Here, again, the scribe should have written "1671/2," as appears from *Eccl. Records*, N. Y., p. 622.

a parsonage, and free fire-wood. The parsonage was probably that house on Broadway, which was also used for the services, but naturally proved inadequate for that purpose. The congregation therefore petitioned the governor for permission to erect a separate church-building; and, since they did not feel equal to the task alone, they turned for help to their Swedish brethren on the Delaware, as attested by the following pass: —

"Whereas ye Minister & Officers of ye Church of ye Augustane Confession or Lutheran Congregacon in this City under y^e prettection of his Royall Highness y^e Duke of Yorke have Requested my Lycense to Build and Erect a House for their Church to meet in, towards y^e w^{ch} they doe suppose All or y^e most of their Professon will in some measure Contribute; And there being diverse of them in y^e South River at Delaware, to w^{ch} a Sloop now bound a Conveniency presents, soe that they have pitcht upon Martin Hoofman to negotiate there for them; These are to require all Persons that they permitt and suffer y^e said Martin Hoofman to passe out of this Porte in y^e Sloop belonging to Capt Martin Creiger bound for New Castle in Delaware; & the Offic^{rs} there are likewise required noe ways to hinder or molest y^e said Martin Hoofman in his Endeavor of Collecting y^e Benevolence of such of y^e Lutheran Profession in those Parts towards their Intent as aforesaid. Provided it doth noe way tend to make Division or Disturbance amonst y^e People, nor shall occasion y^e Breach of y^e peace, y^e w^{ch} all his Mat^{ties} good Subjexts are obliged to keep. Hereof they are not to fayle. Given und^r my hand & seale at ffort James in New Yorke y^e 16th day of January 1671. "Francis Louelace."

"To all whom this may concerne."

(Original in archives of
St. Matthew's Church, New York.)

However, this trip to the South River does not seem to have brought sufficient financial returns; for the property on Broadway is referred to in a deed of February 1, 1673, as follows: —

"... a Certaine house & Lott of ground scituate Lying and being within this Citty, to ye west of the street Commonly Called the heere Street or bredewegh, haveing to the north *the house & ground heretofore belonging to Cornelis Pluvier, w^{ch} is now the Lutheran Church.*"

(Original Book of New York Deeds, 1673—75.)

But, after all, it was providential that the Lutherans had not spent any more money on that property; for only five months later, in July, 1673, the Hudson River region once more fell into the hands of the Dutch. Under Gov. Anton Colve they proceeded to prepare the town, now called New Orange, for a possible siege and defense against the English. While the Lutherans received permission to hold their services without let or hindrance, as long as they did not disturb "the congregation of the Reformed religion, which is *de hooft Kercke*" (September 26, 1675), they were affected by a military order issued by Colve on October 16, 1673. In setting in order the defenses of the city, it had become necessary to abandon the western end of the old wall built by Stuyvesant in 1653, which ran

along the north side of the Lutheran church property, and to construct a new wall⁷⁾ to the south of the property, leaving the Lutheran church building *outside* of the wall, where in case of siege it might offer shelter to the enemy. The Lutheran church and a number of other buildings were ordered removed. But the congregation was compensated for its loss by the grant of a new piece of property just inside of the new wall, west of Broadway, and 415 gulden in cash. The deed for that piece of property, the oldest deed for Lutheran property in America, dated May 22, 1674, is still preserved in the archives of St. Matthew's of New York, the oldest existing Lutheran Church in America.

What Brought About the Transition from the Religious Elementary School in Colonial Days to the Free, Public, and Non-Religious School in Horace Mann's Day?

By PROF. W. G. POLACK.

(Continued from last issue.)

Furthermore, the school committees were responsible to no one for the administration of their schools. There was no supervision and no uniform school system as we now know these terms. The school committee erected the buildings, prescribed certain rules and regulations, and then hired schoolmasters to carry them out. Once a year a formal inspection was held, at which the children were examined orally. Even this was not done consistently, and sometimes all the inspection a school received was when a committeeman stopped in long enough on a cold winter's day to warm his hands at the stove before driving on. Another reason for the change was the lack of school equipment. The following extracts from a school report of 1801 made by a committee in Taunton, Mass., shows what the schools were like in that day: —

"November 10 the committee visited and examined two schools just opened; one kept in a schoolhouse near Baylies Works, of the number of 40 scholars, instructed by Mr. Philip Lee. This school was found to have made but small proficiency in reading, spelling, and writing and to be kept only six or seven weeks. Upon inquiry why it should be taught no longer, we were informed that the ratio of school-money for this school was, and has been usually, expended in paying the master both for his service and board and in purchasing the firewood, which is contrary to the usual custom of the town.

"The other school, visited the same day, was kept near John Reed's, consisting of the number of between 30 and 40 scholars, instructed by Mr. William Reed. This school, being formed into regular classes, appeared to have made a good and pleasing proficiency in reading, spelling, writing,

7) This explains that, while on the Castello Plan of New York in Stokes's *Iconography of Manhattan Island*, which is very accurate, the Lutheran church is plainly shown *inside* the wall, it was afterwards removed, because it originally stood *outside* of the wall. (A. L. Graebner, p. 65.)

some in arithmetic and others in the grammar of the English language. This school's share of school-money is expended to pay the master for his service only, so that the school will be continued three months.

"January 9, 1801, visited a school kept by Mr. Thomas Macomber at the house of one Caswel in the precinct, of 35 scholars. This school appeared very uncultivated. Many scholars were not furnished with books, a striking mark of negligence somewhere. This evil must have a remedy if we expect the benefit of a school education.

"February 23, again visited Mr. Macomber's school. The scholars remain uncultivated and in a poor way to improve — an evident mark of neglect of their parents in furnishing books is a great evil in this school. The committee were unable to judge of the improvement of this school, as its situation was changed and a great part were new faces. Whenever a school changes ground, it ought to be the duty of the schoolmasters to give notice to the committee; for the change is so great that it is almost like closing a school. . . .

"February 26, visited Mr. Dean's School two times. The scholars were crowded into a small room; the air was exceedingly noxious. Many children were obliged to tarry at home for want of room, and though the school was kept only a few weeks, they were deprived of its advantages. A want of books was the complaint. The committee was anxiously desirous that this evil might have a remedy and were of the opinion it may be easily done. The scholars appeared to increase in knowledge and claim our approbation.

"March 5, visited two schools, one kept at Mr. Aaron Pratt's, of thirty scholars instructed by Philip Drown. This school appeared quite unimproved and uncultivated in reading and spelling; some of them did better in writing. This uncultivated state did not appear to be from a fault in the children, but, as your committee was informed, from the disadvantage of having had masters illegally qualified for their instruction; of which class is their present master unauthorized by law."

Charles Hubbard Judd, in his book *The Evolution of a Democratic School System*, gives the following description of the conditions of the time, in which particularly the evil of short terms is prominent: —

"The school year was at most a few weeks in the winter. At this time in the year the pupils could be spared from the work of the farm. The cost of keeping schools in operation had to be considered, and most communities were slow to keep the schools open for any length of time because of the expense entailed. Schools of four months' duration were considered long and generous. Many communities were satisfied with much less.

"The duration of a pupil's school career was at that time quite indefinite. The big boys and girls of the district came to school year after year. If the teacher was able to manage them, they stayed. If not, they sometimes disposed of the teacher, and sometimes retired peacefully, only to try the experiment again next year with the new teacher. The only governing consideration in most cases was the possession by the boy or girl of the necessary leisure and inclination. Girls went until they got married and boys until they hired out or became responsible citizens with more important duties to perform.

"Such conditions could not go on indefinitely. After communities became prosperous and after the most urgent problems of mere living had been solved, there arose a demand for better schools. The State was called in to supervise and direct this public interest. Instead, the middle of the last century was a period of general assertion by the States of their rights and of general assumption at State capitals of duties of public organizations."

That the existing schools, municipal, private, and parochial, were inadequate to take care of all the children of school age may be seen from the conditions in New York City. In the beginning of the nineteenth century there were thousands of children in this municipality for whom the church and private schools could not provide the necessary facilities.

In 1805, therefore, a body of philanthropists headed by De Witt Clinton organized the Free School Society of New York City to provide adequate educational facilities for the children in question. The State of New York came to the society's assistance financially. In 1826 the society became the Public School Society of New York. Its work flourished, as the school-tax money was turned over to it, to the gradual exclusion of the church schools, to which such revenues had been given since 1812. It was in this connection that the famous Catholic School Contest began. In 1842, after the city council had refused several church schools a share in the public funds, the Catholics, "on the ground that the non-sectarian instruction given in the schools of the society was really Protestant," took the fight to the State Legislature. The ultimate outcome was the establishment of a Board of Education for New York City, which was to control school funds, and no moneys were to go to any schools not under the control of the board.

In connection with Connecticut a report of 1839 deplores the neglect of primary education in that State and the lack of gradation in the schools. It is also stated that 12,000 pupils in private schools cost more than was expended for 40,000 pupils in public schools with equally good instruction.

It was these and other evils that confronted Horace Mann when he became secretary of the Massachusetts Board of Education, in 1837. This position practically made him superintendent of schools. It was to be his function "to collect information of the actual condition of the common schools and other means of popular education, to diffuse as widely as possible throughout every part of the commonwealth information of the most approved methods of arranging the studies and conducting the education of young, to the end that all children in this commonwealth who depend upon the common schools for instruction may have the best education which these schools can be made to impart."

During the twelve years of his secretaryship Mr. Mann's accomplishments were little short of stupendous. As he had never been strong of constitution, these years were broken into by occasional periods of ill health, which necessitated leisure for recuperation; but with these few exceptions, he labored constantly for the upbuilding of the schools of the State. No task was too hard nor distasteful for him to undertake if it counted toward that end. Everywhere that teachers could be brought together, he was present to address them, even at the sacrifice of energy on his part that reduced his fragile health almost to the breaking-point. Every important phase of the public-school question was not only touched upon by him, either in his public lectures or printed reports, but, when he felt that the occasion demanded, fought out to the bitter end against all opposition. Volumes have been written upon his educational campaigns, which comprise some of our most important contributions to the literature of the schools. So it is necessary here only to point out some of the more important ones.

First and foremost: Mann was opposed to the district system of organization, characterizing the ordinance of 1789, which authorized it, as "the most unfortunate law on the subject of common schools ever enacted in the State." He urged the town unit of administration and adequate supervision, for, as he sometimes said, he was superintendent of schools in every district of the State.

Second: He urged the apportionment of an adequate public school-fund. When he took up the work, such a fund existed in Massachusetts, but largely on paper. Now the State provides for a fund of \$5,000,000, besides which—and it comes largely through appeals to public generosity made by Mann—more than \$10,000,000 are raised annually within the State by taxation for public school purposes.

Third: He was one of the prime movers in the campaign for normal schools and better-trained teachers.

Fourth: He fought strenuously for a longer school-year.

In 1837 one-third of the children within the State were without any school advantages whatsoever, while a large proportion of the remainder attended school but two or three of the winter months or a few weeks in summer. In 1839 the minimum school-year for all districts was fixed at six months, and it has been steadily lengthened, until now every child in the State is forced to take seven full years' schooling, of forty weeks each, with the privilege of extending those years to twelve or thirteen.

Fifth: He was indefatigable in his labors for good, clean, sanitary schoolhouses—fit "temples of science," as he denominated them. The accounts which he gives of the school-buildings as he found them during his first official journeys about the State seem incredible. Almost universally in the country districts and in the smaller towns they were dilapidated and ill kept, if not even filthy, and it is to be feared that many of the larger cities were not without offense. During the twelve years of Mann's secretaryship, \$1,000,000 was put into public school-buildings.

Sixth: Mann urgently strove to bring about some uniformity in text-books. At the beginning of his work he found three hundred different sets in use in the State. Yet, before its close he was able not only to bring about some approximation to uniformity, but even to raise the general quality not a little. To-day in Massachusetts, as in many other States, all text-books are provided the pupils at public expense.

Seventh: He was able to look beyond the schools as factors in education and to recognize the public library as an important feature. The public-library revival dates from the period of Mann's secretaryship.

Eighth: He held that girls should be given equal opportunities with the boys and the poor with the rich and that the public schools should furnish education of such a quality that the wealthy would not regard private institutions as superior.

Ninth: For the religious instruction that had been given he sought to substitute an undenominational school, *i. e.*, a school in which the Bible might be read, but which would be independent of all denominational teaching "and severed from those sects which divided between them the dominion of souls."

The merest glance over these, a few of Horace Mann's accomplishments, is enough to convince one of the efficiency of his service, as well as of the fact that they are in the exact lines along which our public-school systems, not only in Massachusetts, but in every State of the Union, have made their progress. (Dexter, *A Story of Education in the United States*, pp. 99 ff.)

Mann's views on universal education are stated in the following:—

"Education must be universal. It is well when the wise and the learned discover new truths; but how much better to diffuse the truth already discovered amongst the multitude! Every addition to true knowledge is an addition to human power; and while a philosopher is discovering one new truth, millions may be propagated amongst the people. Diffusion, then, rather than discovery, is the duty of our government. With us the qualification of voters is as important as the qualification of governors, and even comes first in the natural order. Yet there is no Sabbath of rest in our contests about the latter, while so little is done to qualify the former. The theory of our government is not that all men, however unfit, shall be voters, but that every man by the power of reason and the sense of duty shall become fit to be a voter. Education must bring the practise as nearly as possible to the theory. As the children now are, so will the sovereigns soon be. How can we expect the fabric of the government to stand if vicious materials are daily wrought into its framework? Education must prepare our citizens to become municipal officers, intelligent jurors, honest witnesses, legislators, or competent judges of legislation, in fine, to fill all the manifold relations of life. For this end it must be universal. The whole land must be watered with the streams of knowledge. It is not enough to have here and there a beautiful fountain playing in palace gardens; but let it come like the abundant fatness of the clouds upon the thirsting earth." (Mann, *Lecture on Education*, p. 55 f.)

The Change as Regards Religious Instruction in the Schools of Massachusetts.

Since the founding of the schools in Massachusetts dogmatic religious instruction had been given as a matter of course. As long as the colony was practically homogeneous in religion, the free use of the two Westminster catechisms gave no offense, and the visits of the minister to the school to catechize the children were not objected to. In fact, the minister had a definite educational status assigned him by the school law.

With the nineteenth century, however, came a new order of things, not suddenly, but nevertheless surely. Religious instruction began to retire to the background, the *Shorter Catechism* disappeared, and the visits of the ministers became less and less frequent.

There were several reasons for this. The established Church of New England no longer had the field alone, but shared it with Baptists, Methodists, Episcopalians, Universalists, and Roman Catholics. Though these adhered to their own theology, none of them could expect to put its creed into the schools; but they could and did oppose the teaching of the old creed. Moreover, the split in the historic church, resulting in the Congregational and Unitarian bodies, further complicated matters. In addition, the evangelical bodies had become more liberal, and there was no longer the old control of the State by the Church. All these elements had played a part in the gradual elimination of the dogmatic religious instruction from the schools. Hoyt says: "With the Revolutionary War there came a religious demoralization, which in due time caused a revolt against the way in which religious training had been conducted."

Hinsdale in his *Horace Mann* writes: "The most significant fact in the long process is the Act of 1827, which declared that school committees should never direct to be used or purchased in any of the town schools any school-books which were calculated to favor the tenets of any particular sect of Christians. This act, which was reenacted in 1835, may be considered from two points of view. For the most part it marked a change that had already

been effected. It was one of those acts of legislation that in great degree merely register what the slow operation of public opinion has already accomplished. Still this was not all. The old instruction, more or less toned down, perhaps, still lingered in some schools, and the new legislation would naturally tend to hasten its departure. It may be said, therefore, that to all intents and purposes the old *regime* had been wound up and the new practically inaugurated before Mann came to the secretary's office."

However, when Horace Mann and the board of education set to work reorganizing and reviving the school system in Massachusetts, sectarian feelings were aroused against them, and they were blamed for the fact that religious instruction had been taken out of the schools. We need not go into detail as regards the controversy that followed. Suffice it to say that now for the first time was heard the cry, "The public schools are godless." Church-papers and secular newspapers in various sections of the country took part in the controversy. Ministers of the Gospel attacked Mann and the board in sermons and pamphlets. They were blamed for the lawlessness of the young. They were attacked as enemies of the Bible and the Christian religion, etc.

Mr. Mann, in his replies, stressed the following points in defense of himself and his board: —

1. The board had nothing whatever to do with the establishment or management of the common schools. These functions under the law rested with the local authorities, but ultimately with the people; for the people elected the school committees in town meetings. If moral instruction was not given in the schools or if the Bible was not read, the fault must be laid at the door of the school committees and of the people themselves.

2. The attitude of the board to the Bible may be best stated in Mr. Mann's own words: "The whole influence of the board of education, from the day of its organization to the present time, has been to promote and encourage and, whenever they have had any power, as in the case of the normal schools, to direct the daily use of the Bible in schools." "So efficient have been the efforts of the board to get the Bible *into* the common schools, instead of *out* of them, . . . that, when I last made inquiry, I found that the Bible was used in the schools in all the towns in the State excepting three; and those three towns returned no answer to the inquiry. It might therefore be used in those three towns also." The position taken by the board and Mr. Mann was not to take the Bible out of the schools, but to keep out all sectarian teaching. Bible-reading without note or comment was what they desired.

The following passage, though somewhat long, gives clearly the position taken by Mr. Mann on this important question: —

"It is easy to see that the experiment would not stop with having half a dozen conflicting creeds taught by authority of law in the different schools of the same town or vicinity. Majorities will change in the same place. One sect may have the ascendancy to-day, another to-morrow. This year there will be three persons in the Godhead, next year but one; and the third year the Trinity will be restored to hold its precarious sovereignty until it shall be again dethroned by the worms of the dust it has made. This year the everlasting fires of hell will burn to terrify the impenitent; next year, and without any repentance, its eternal flames will be extinguished, to be rekindled forever or to be quenched forever as it may be decided at annual town meet-

ings. This year, under Congregational rule, the Rev. Mr. So-and-so and the Rev. Dr. So-and-so will be on the committee; but next year these reverends and reverend doctors will be plain misters, never having had apostolic consecration from the bishop. This year the ordinance of Baptism is inefficacious without immersion; next year one drop of water will be as good as forty fathoms. Children attending the district school will be taught one way; going from the district school to the town high school, they will be taught another way. In controversies involving such momentous interests the fiercest party spirit will rage, and all the contemplations of heaven be poisoned by the passions of earth. Will not town lines and school-district lines be altered to restore an unsuccessful or to defeat a successful party? Will not fiery zealots move from place to place to turn the theological scale, as, it is said, is sometimes now done to turn a political one? And will not the godless make a merchandise of religion by being bribed to do the same thing? Can aught be conceived more deplorable, more fatal, to the interests of the young than this? Such strifes and persecutions on the question of total depravity as to make all men depraved at any rate; and such contests about the nature and the number of persons in the Godhead in heaven as to make little children atheists upon earth.

"If the question, 'What theology shall be taught in school?' is to be decided by districts or towns, then all the prudential and the superintending school committees must be chosen with express reference to their faith; the creed of every candidate for teaching must be investigated; and when litigations arise, — and such a system will breed them in swarms, — an ecclesiastical tribunal, some star chamber, or high-commission court must be created to decide them. If the governor is to have power to appoint the judges of this spiritual tribunal, he also must be chosen with reference to the appointments he will make, and so, too, must the legislators who are to define their power and to give them the purse and sword of the State to execute their authority. Call such officers by the name of judge and governor or cardinal and pope, the thing will be the same. The establishment of the true faith will not stop with the schoolroom. Its grasping jurisdiction will extend over all schools, over all private faith and public worship, until at last, after all our centuries of struggle and of suffering, it will come back to the inquisition, the fagot, and the rack.

"Let me ask here, too, Where is the consistency of those who advocate the right of a town or a district to determine by a majority what theology shall be taught in the schools, but deny the same right to the State? Does not this inconsistency blaze out into the faces of such advocates so as to make them feel, if they are too blind to see? This would be true, even if the State had written out the theology it would enforce. But ours has not. It has only said that no one sect shall obtain any advantage over other sects by means of the school system which, for purposes of self-preservation, it has established." (*Horace Mann*, by Hinsdale, pp. 226 ff.)

In conclusion, we may summarize the causes underlying the change from the old American school to the new as follows: —

A lack of trained teachers, inadequate supervision, insufficient buildings and equipment, short terms, a multiplicity of text-books, imperfect distribution of school funds, and the fact that education was not universal were some of the chief reasons that demanded a more direct and concerted control of education by the State; and the growing realization — on the part of prominent leaders, if not of the majority of the people — that religious instruction in the public schools conflicts with the American principle of separation of Church and State forced the schools to take on a strictly secular or, if you will, non-religious character.

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(Continued from last issue.)

Panorama photograph of the convention of the Western District, 1928.

The Leipzig Lutheran, Saskatchewan, Can., Vol. II, No. 1.

A copy of the MS. of G. H. Loeber's *Erklaerung der Epistel an die Hebraeer*, 1847.

Proceedings of the thirty-third, thirty-fourth, and thirty-fifth conventions of the General Synod, 1887—91.

History of St. Paul's, Farmington, Mo.

History and Publicity Material of Dreieinigkeits, Wausau, Wis.

History of St. Paul's, Fremont, Wis.

Missouri Synod's Budget for 1855—56, from Mr. E. Seuel.

Plans for the proposed St. James's Church, Quincy, Ill.

Jubilee copy of *Messenger* (Lutheran Mutual Aid Society).

Corrigendum.

In Vol. II, No. 3, p. 55, the legend under the illustration should read: Martin Hoofman's Pass.

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